

## A Century of Catholic Progress

By TIMOTHY J. REARDON

Reprinted from the "Catholic News"

THE marvelous growth of the Catholic Church in the United States during the century is clearly visualized by a perusal of the Official Catholic Directories published during the past one hundred years. With the exception of a very few years these Directories have been printed annually since 1817. The 1917 number of the Official Catholic Directory, published by P. J. Kenedy & Sons, New York, was called the Century edition in commemoration of the one hundredth anniversary of the publication of the first Catholic Directory. The first Directory, known as "The Laity's Directory to the Church Service," was published by Matthew Field, at his library, 177 Bowery, near Delancy street, New York. As far as known, there is but one copy in existence of that precious little volume, consisting of seventy-two pages, and it is in the library of Georgetown University, Washington, D. C.

Although Matthew Field intended to publish his Directory annually, he evidently did not meet with the response on the part of the laity which his worthy efforts deserved. His first Directory was also his last, and it was not until five years later, in 1822, that a second Catholic Directory was published. It appeared under the same name as its predecessor. "The Laity's Directory to the Church Service," but was published by William H. Creagh, and was printed by B. Bolmore at 70 Bowery. It was a book of 133 pages. This Directory was "revised and corrected by the Rev. John Power of St. Peter's Church."

One of the few existing copies of this second Catholic Directory is in the library of the *Catholic News* of New York. It is the first of a series of annuals collected there that constitutes one of the most complete sets of Catholic Directories in existence, and forms a fascinating chronological history of the development of the Church in America.

One hundred years ago, according to the Directory published in 1822, the entire territory of the United States as it then existed was divided into one archdiocese and seven dioceses. The dioceses in existence in 1822 were:

the Archdiocese of Baltimore and the Dioceses of Boston, New York, Philadelphia, Bardstown, Kentucky (now known as the Diocese of Louisville), Louisiana, Richmond and Charleston.

The Archdiocese of Baltimore comprised the whole State of Maryland, with the District of Columbia. The Archbishop of Baltimore in 1822 was the Most Rev. Ambrose Marechal. There were in that year four churches in Baltimore, two in Washington, two in Georgetown, one in Alexandria, one in Fredericktown, one in Emmitsburg and twenty-eight others scattered throughout the vast territory of the archdiocese.

The Bishopric of Boston comprehended "all of New England, including Maine." The city of Boston at that time contained "two neat churches, viz. the Cathedral of the Holy Cross, and St. Augustine's., This latter church has just been erected in South Boston. The Cathedral was erected nearly twenty years ago, and stands as a distinguished monument of the strenuous exertions, the indefatigable zeal, and the fervent piety of the present Bishop and his late ever to be regretted Vicar-General, the late Rev. Dr. Matignon." The Bishop at that time was the Right Rev. Dr. Cheverus. "There are in this diocese four other churches, viz, one at Salem, which is finished in a very superior style; one at New-Bedford, and two in the State of Maine, at Damascotti and at Whitefield. In this diocese, as in that of Kentucky, there is a tribe of Indians, professing the Catholic religion, whose orderly conduct and sincere piety astonish, as well as edify, all who travel through their settlement."

The Bishopric of New York is the only diocese which gives in the Directory a list of the priests laboring within the diocese. In 1822 the Bishop of New York was the Right Rev. Dr. John Connolly. At that time the diocese comprised "the whole State of New York, together with the northern parts of Jersey." Bishop Connolly was assisted in the task of looking after the religious welfare of the Catholics of this vast territory by eight priests, four of whom were stationed in New York City. This territory now comprises the New York Province with the exception of the Diocese of Trenton. An archdiocese and seven dioceses now make up the territory which was the New York diocese in 1822. Over 3,600 priests now labor

in the territory covered by a Bishop and eight priests a century ago.

In 1822 there were two churches in New York City, St. Patrick's Cathedral, Mott Street, and St. Peter's, Barclay Street. "The Cathedral," we read, "is a superb edifice, 120 feet long by 80 feet wide, finished in a superior manner in the inside, and is capable of holding 6,000 people. The exterior, as to the ornamental part, is yet unfinished. The style of the building is Gothic; and from its great extent and solidity, must have cost upwards of 90,000 dollars. No church in the United States (the Cathedral in Baltimore excepted) can compare with it.

"St. Peter's, which is the first Catholic Church erected in New York, is a neat, convenient and handsome building. It was erected about twenty years ago, at which time the number of Catholic did not exceed 300. At present they number upwards of 20,000. They are mostly natives of Ireland and France.

"There is in this city two extensive Catholic charity schools, conducted upon a judicious plan, and supported partly by the funds of the State, and partly by moneys raised twice a year by the two congregations. Independently of these two establishments, the Emmitsburg Sisters of Charity have a branch here of their pious institution, exclusively for the benefit of female orphan children, whom they board, clothe and educate. Their house fronts the side of the Cathedral, and is one of the most healthy situations in New York.

"In Albany there is likewise a Catholic church—a neat and compact building. It was erected about fourteen years ago, and is attended by a growing congregation. The clergyman officiating in this church visits occasionally Troy, Lansingburg, Johnstown and Schenectady.

"In Utica a large and beautiful church has lately been erected and consecrated, which reflects great honour on the Catholics residing there. Their number is not great; neither are they generally wealthy—their zeal, however, for the house of God, and the place where His glory dwelleth, has enabled them to surmount every obstacle to the exercise of their piety. From the multitude flocking annually to this flourishing village, no doubt can be entertained but this will shortly become one of the most numer-

ous, and respectable congregations in the diocese.

"In Rome (fifteen miles distant from Utica), there is as yet no Catholic church, but a beautiful lot is reserved, by the liberality of Dominick Lynch, Esq., on which will be erected as soon as the number of Catholics settling there will render its erection necessary. The situation of this little town is healthy and beautiful.

"In Auburn, an agreeable little town, still farther distant in the State, there is likewise a Catholic church, recently erected.

"In New Jersey, in the town of Patterson, there is also one, which is regularly attended by a clergyman. In Carthage, near Black River, a small and neat church has been lately erected."

The above is a complete list of all the churches scattered throughout that vast territory, in which there are today 1,531 parish churches and over 700 chapels and stations.

The priests of the New York diocese of one hundred years ago were the Rev. Michael O'Gorman, who assisted Bishop Connolly at St. Patrick's Cathedral; the Rev. Charles French and the Rev. John Power at St. Peter's; the Rev. Father Bulger, Patterson (sic); the Rev. Michael Corroll, Albany and vicinity; the Rev. John Farnon, Utica and vicinity; the Rev. Patrick Kelly, Auburn, Rochester, and other districts in the western part of the State, and the Rev. Philip Larrisy, "attends regularly at Staten Island, and different other congregations along the Hudson River."

Brooklyn, which was established as a diocese in 1853, was not even mentioned in the Directory of 1822, although it was said in 1822 that the seventy Catholics living across the East River formed themselves into a society for the establishment of a parish. In 1821 Father Larrisy celebrated Mass in a private house in Brooklyn, and in 1822 Mass was celebrated at frequent intervals in Brooklyn by Father Bulger and Father O'Gorman. Before that time the Brooklyn Catholics were compelled to cross the river to hear Mass.

Father Bulger died after a brief illness at Bishop Connolly's residence, 512 Broadway, New York, in November, 1824, and is buried near the south door of old St.

Patrick's Cathedral, Mott Street. His associate missionary, Father Michael O'Gorman, who also officiated in Brooklyn, died eight days after Father Bulger, and at his funeral Bishop Connolly was taken ill and followed these priests to the grave in less than three months, on February 25, 1825.

The Rt. Rev. Dr. Henry Conwell was Bishop of Philadelphia in 1822, and at that time the Philadelphia Diocese included the States of Pennsylvania and Delaware and the southern part of New Jersey. The City of Philadelphia had at that time four Catholic churches, viz., St. Mary's Cathedral, Holy Trinity, St. Augustine's and St. Joseph's. There were eleven other churches in the diocese, viz., at Lancaster, Conewago, Reading, Carlisle, Chambersburg, Loretto, Greensburg, Pittsburg and Cochinhopen (sic) Pennsylvania; Wilmington, Delaware, and Trenton, New Jersey.

The Bishop of Bardstown; Kentucky, was then the Rt. Rev. Benedict Flaget. "The Bishopric of Bardstown," states the Directory, "is of prodigious extent. It comprehends the whole State of Kentucky, of Tennessee, of Ohio, of Indiana and Illinois, with the Michigan and North West Territories." There were in the diocese eighteen churches, "erected at proper distances to meet the convenience of the faithful," and there was also a flourishing seminary at Bardstown, "exclusively for the education of Catholic clergymen."

The Rt. Rev. William Dubourg was Bishop of the Diocese of Louisiana, which included "the whole of ancient Louisiana, as sold by France to the United States, together with the Floridas. The Episcopal See was erected in 1796, when the country yet belonged to the crown of Spain. Ancient Louisiana is now divided into the State of that name, the State of Missouri, and the territory of Arcansas. The extent of the diocese has induced the Bishop to divide his residence between New Orleans and St. Louis, in each of which he has his Episcopal chair."

In the upper part of the diocese there were established parishes at St. Louis, St. Genevieve, Carkaskeas, Prairie du Rochu, Cahokias, St. Ferdinand, and a few other small places. "There are churches in all the above places, the

most remarkable of which are the new Cathedral in St. Louis, a brick building 130 feet long, not yet completely finished, adorned with valuable paintings, organ, and furniture; the brick church now building in St. Ferdinand, on a very handsome plan, and that of St. Genevieve." The priests of the Cathedral, Fathers Neal, Deys and Anduze, were also the faculty of the Catholic College in St. Louis. The priests of the Mission of St. Vincent de Paul conducted the clerical seminary in a settlement called Barrrens in Perry County, Missouri. In the State of Louisiana, the southern part of the diocese, there were eighteen parishes, a Cathedral, a convent of Ursuline nuns; a convent of the Ladies of the Sacred Heart, and a Catholic college. There were in the entire diocese fifty priests and juniors in Holy Orders.

The Bishop of Richmond was the Rt. Rev. Dr. Patrick Kelly. The diocese included the whole State of Virginia, and had seven churches.

The Diocese of Charleston included the States of North Carolina, South Carolina and Georgia, and the Bishop was the Rt. Rev. Dr. John England. There was one church in Charleston; none in North Carolina, and three in Georgia, viz.: Savannah, Augusta and Locust Grove, forty miles from Augusta. Thus in three States there were but four churches; three in Georgia, one in South Carolina and none in North Carolina, although several parishes were planned for the near future. There were no Catholic schools in the diocese. The diocese was erected two years previously.

The two provinces of East and West Florida had recently been annexed to the United States by treaty with Spain. Up to that time they formed part of the Bishopric of Louisiana. There were two Catholic churches in the Floridas, one at St. Augustine, and one at Pensacola. "The church at St. Augustine is a superb structure, 140 feet long, and proportionately wide; it was built by the King of Spain, and is in every point of view a truly majestic and handsome building."

The past one hundred years have indeed been a century of progress for the Catholic Church in the United States. In 1822 Catholics formed but a very small proportion of the entire population while today one person in every six

is a Catholic. The latest edition of the Catholic Directory (1923) gives the Catholic population of the United States as 18,260,793 while the entire population of Continental United States as enumerated in the census of 1920, was 105,810,620. In many of the larger centers of population the proportion of Catholics to the whole population is greater than the one-to-six proportion that obtains in the entire country. For instance, in New York City Catholics are one-fourth of the whole population. Of the 5,839,738 population of New York, 1,452,136 are Catholics.

The Rev. Dr. Thomas F. Coakley, of Pittsburgh, writing in *America* (April 21, 1923), on "Catholic Growth in the United States," draws attention to the fact that Catholics as a body, are more numerous in a large portion of the United States than the members of any other denomination. He said:

"The Government figures show that Catholics are first in thirty-three States of the Union, and in the District of Columbia. In fifteen of these thirty-three States, the Catholic body represents more than one-half of the total Church members. Catholics are far in the lead in New England, in the Middle Atlantic, in the East North Central, and in the Pacific Division, and in all of the West North Central States, Kansas alone excepted.

"Still more striking are the official Government census figures for some of the more important cities of the country. A group of fifty cities, each with over 100,000 population, shows that Catholics lead in forty-five of them; and in every single one of these fifty cities the Catholic population consists of more than 30 per cent of the total number of church-goers. These figures are quite impressive for some of the cities. For instance four of them show that Catholics comprise more than 75 per cent of the total Church members. They are Fall River, which is 86 per cent Catholic; San Francisco, which is 79.9 per cent Catholic; New Orleans, which is 75.5 per cent Catholic, and New Haven, Conn., which is 75.3 per cent Catholic. In Boston, St. Louis, Cleveland, and New York, speaking broadly, the Catholic population is almost three times that of all other church-goers combined. So say the Government figures.



"Still another interesting comparison is available from a study of the Government religious census. If we take New York City, for instance, we find that it has 400,000 more Catholics than there are Episcopalians in the entire United States, and in New York City the Catholics outnumber the Episcopalians fifteen to one. To read the New York dailies one would not think so. Two single cities, New York and Chicago, have more Catholics than there are Presbyterians in the entire United States. To read the Pittsburgh dailies one would not think so. One State, New York, has more Catholics than the combined Episcopal and Presbyterian populations of the entire United States."

One hundred years ago the hierarchy of the Church in the United States consisted of one Archbishop and seven Bishops, while today there are seventeen Archbishops, two of whom are Cardinal Princes of the Church, and one hundred and two Bishops. The territory of the United States is now divided into fourteen archdioceses and eighty-seven dioceses. The one hundred and seven churches scattered throughout the United States in 1822 have grown to 17,062 and the less than 200 priests of a century ago have increased to 22,545.

Numerical growth, however, of Catholics, priests and churches, has not alone marked the progress of the Catholic Church in the United States. The passing years have witnessed a broadening of the field of usefulness and service on the part of the Church, of activities which were impossible and perhaps unnecessary in the early days. While one hundred years ago there were several flourishing educational institutions, such as Georgetown College, Saint Mary's, Baltimore; Mount Saint Mary's, Emmitsburg; the Seminary at Bardstown, the St. Louis College, the New Orleans College, the Catholic educational system has spread during the past century until today there are 108 seminaries with 8,778 young men studying for the priesthood; 236 colleges for boys and 723 academies for girls.

The half dozen charity schools of 1822 have developed into 6,406 parish schools, with an attendance of 1,922,420 children. In nearly 650 Catholic hospitals devoted nuns are caring for poor and afflicted humanity. Three hun-



dred and twelve orphanages, and hundreds of protectories, homes for the aged, correctional institutions and nurseries are doing glorious work for God and for country, each one a link in the golden chain of Catholic Charity that stretches across the country from ocean to ocean.

## **The Fight on Catholic Schools**

*Reprinted from the "Bulletin" of the Catholic Laymen's Association of Georgia*

**C**OUPLED with the notion that the public school alone is American is another foolish thought that the Catholic school is something modern, if not new, devised merely to offset the effects of modern progress and existing only where the people are so eager for education the Church is compelled to respect their desires. Some intelligent persons even seem actually to believe that the Catholic Church is traditionally opposed to people being educated and only maintains schools, if at all, as a measure of self-defense.

Naturally, persons who believe that are not greatly concerned over the fight on Catholic schools. They may not be anti-Catholic; they may not be pagan or near-pagan; but they do not understand why the Church has been pictured to them as indifferent, if not hostile, to education in other times and other lands, should suddenly here in America be expending more than a third of her entire income in the building and maintenance of Catholic schools.

Many things contribute to that distorted idea of the traditional attitude of the Catholic Church toward education. What Cardinal Newman called "History's Conspiracy of Silence" has held to its purpose for nearly 300 years, with the ordinary channels of information virtually closed to the truth, where they have not indeed become purveyors of outright falsehood. Only this week in a syndicated column carried by newspapers over the country (including one in Louisville) it was stated that, "Jesus College, Oxford, founded by Queen Elizabeth in 1571, was the first College to be founded on Christian principles." With that statement going into the homes of perhaps millions of our American families, it should not be surprising if people come to believe that if the

Catholic Church waited over 1500 years for a Protestant to found the first Christian College, she could not have been very active in promoting education.

That is the impression which was desired by the author of the statement. Some errors are unintentional, but there must be a calculating purpose where one singles out Jesus College, Oxford, as the first college to be founded on Christian principles. Prior to the founding of Jesus College at Oxford, there were no less than thirteen colleges founded on Christian principles at that University, namely, University College, known as the "Great Hall of the Universities," the oldest of the group, founded by the Bishop of Durham in 1249; Merton College, founded by the Bishop of Merton in 1264; Balliol College, founded in 1282; Worcester College, founded by the Benedictines in 1283; Exeter College, founded by Bishop Stapleton in 1314; Oriel College, founded by the Bishop of Brome in 1324; Queen College, founded by the Bishop of Eglesfield in 1340; Lincoln College, founded by Bishop Flemmyng in 1427; All Souls College, founded by Archbishop Chichele in 1437; Magdalen College, regarded as the most beautiful of the Oxford group, founded by Bishop Patten in 1456; Brasenose College, founded by the Bishop of Lincoln in 1509; Corpus Christi College, founded by Bishop Fox in 1516, and Christ Church College, founded by Cardinal Wolsey in 1525.

Not only at Oxford were there numerous Catholic Colleges prior to the so-called Reformation, but on the Continent were many universities chartered and blessed by the Popes of Rome. The University of Padua was founded in 1222, the University of Naples in 1225, the University of Vercelli in 1228, the University of Toulouse in 1229, the University of Pienza in 1248, the University of Rome in 1303, the University of Perugia in 1306, the University of Pavia in 1316, the University of Treviso in 1316, the University of Florence in 1320, the University of Sienna in 1357—all in Italy under the shadow of the Vatican.

The University of Paris was established by brief of Pope Innocent III in 1211; the University of Cambridge in 1231. The Spanish University of Valencia was founded in 1214, the University of Salamanca in 1243, the Uni-

versity of Lerida in 1300, the University of Valladolid in 1346, the University of Huesca in 1354.

Pope Nicholas IV founded the University of Montpellier in 1289. Pope Clement V founded the University of Orleans in 1305. Pope John XXII founded the University of Cahors in 1332, and Pope Benedict XII, the University of Grenoble in 1339. Portugal's one University, that of Coimbra, was founded by Clement V in 1309. Pope Clement VI founded the University of Prague in 1347, Pope Urban V, that of Cracow in 1364, and Pope Boniface IX, that of Ofen in 1389. Pope Urban VI founded the University of Heidelberg in 1385, of Cologne in 1383, Erfurt in 1389.

In addition the Universities of Louvain, Leipsic, Rostock, Poitiers, Bordeaux, Valence, Nantes, Berges, Griefswald, Friburg, Basel, Ingolstadt, Trieves, Mainz, Tubingen, Copenhagen, were all founded by Popes a century or more before the founder of Jesus College. Oxford, was born.

The first University in Europe to be established by Imperial decree was that of Wittenburg, by Maximillian I in 1502, when already there were more than 80 other Universities which had been founded by Bishops and Popes on the Continent of Europe.

In Scotland the University of St. Andrew was established in 1411, that of Glasgow in 1453, that of Aberdeen in 1493.

In Ireland, the University of Dublin was established by Clement V in 1113, and the University of Drogheda in 1465.

Before Jesus College, Oxford, was established in 1571, the University of St. Thomas in Santo Domingo had been established by Pope Paul III in 1538, and the University of St. Mark, which is still in existence, had been established by the Dominicans at Lima, Peru, in 1551.

Even long before the first of these universities, in the early Middle Ages, every cathedral and every monastery had its school and library in accordance with canonical requirements. The schools of Ireland were celebrated throughout Europe in the fifth century. The Council of Vaison in 529 recommended the institution of free parochial schools. The Third General Council of

Constantinople in 630 directed priests to conduct free schools in all country places. The Synod of Orleans in 800 forbade priests to require compensation for instructing children and to accept only the free offerings of Bangor in Ireland, Lindsfarm, England; Bobbio, Italy; Verdun, France, and Ratisbon, Germany, were celebrated throughout Europe before the sixth century.

In America the first Catholic school was established in the City of Mexico, where, in 1516, Peter Ghent founded a college that in three years had an enrollment of more than 500 boys.

In the United States the first Catholic school was founded at St. Augustine, Florida, in 1601, thirty-two years before the Dutch Reform School, the first school under non-Catholic auspices was opened in New York.

In a Memorial written by Governor Benavides to the King of Spain and published in Madrid in 1630, still three years before the first school by other than Catholics was established in any part of these United States, no less than a dozen Catholic schools are enumerated as flourishing at that time in the present boundaries of New Mexico.

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### Religion in Education

**A** MERICANS generally are deeply interested in the public schools, and therefore it is an easy matter for enemies of the Catholic Church to arouse their prejudices by representing that Catholics are hostile to the public school, and would, if they could, destroy them.

To this end Catholic priests and prelates, long since dead, are made to say things they never uttered, and the bogus quotations are spread broadcast. As a matter of fact, the Catholic clergy criticize our public schools far less frequently than do churchmen of other denominations. Whatever weaknesses the schools have, are pointed out chiefly by those most interested—by those to whom the direction of the schools is committed. Criticism, when constructive, bespeaks rather a friendly interest than hostility.

Failure to patronize an institution does not spell hostility. Sixty million people of the United States do not patronize any of the churches; but it were wrong to conclude that they are opposed to Christianity. They would

not want the churches abolished; neither would Catholics want the public schools abolished.

Half the Catholic children of the United States do attend the public schools; and those who attend the parish schools do so, not because of hostility, but because their parents want them under religious influence during their formative years.

We doubt if there is a Christian in the land who does not believe that the religion element should enter into education. What is this but an endorsement of the parish school idea? What is the purpose of the Boy Scouts, of the Girl Scouts, of the Hi-Y, if not to place the youth of the land under the influence of religion? Why are the Rotary and Kiwanis Clubs so interested in the boy? Why do we have our youths chaperoned to the summer camp by a religious director? What is the purpose of the Religious Education Association which meets three days every year? Why do all denominations pass resolutions at their every Conference or Convention in favor of more religious training for the American youth? Why is there such widespread agitation for week-day religious instruction for public school children?

Who are they who are bent most on destroying the religious schools? They are the Bolsheviki of Russia, the atheistic organizations in several countries, the infidel organizations in our own country, which publish several scores of papers and periodicals. Their one motive in fighting the private school is to take religion away from the rising generation, so that sovietism will have a better chance in the next generation. Those who abet the movement to destroy the religious school may or may not sympathize with these radicals, but they are, for all that, helping them in their most anti-Christian purpose.

Catholics realize that the State cannot teach religion and, therefore, she approves of our public education system for all that it does. She shows her approval by copying its curriculum. But because the Catholic Church believes that religion is such a vital part of education, she has ever been willing to make great sacrifices to supply it in a system of schools of her own, which is much older than the public system.

No, there is no hostility on the part of Catholics towards the public school; but much hostility on the part of non-

Catholics towards the parochial school. This hostility is most inconsistent, because every Christian upholds the principle upon which the parochial school is based. Even Tom Watson, while fighting the Catholic school because it pleased his readers, had his own daughter in one of them.

### **Catholics Discovered America**

“**C**OLUMBUS was a Catholic; therefore Leif Ericson was the real discoverer of America! This is the tenor of propaganda bearing the earmarks of the Ku Klux Klan and signed “Nordic,” that is being sent to members of Congress.”

The document signed “Nordic” is then quoted as follows: “The real discovery of America was accomplished by Leif Ericson in the year 100, and there are no grounds for disputing that fact. All the doubt that ever surrounded it was the effect of Roman Catholic propaganda. . . . Around the discovery of this continent Rome has woven the most diabolical conspiracy ever conceived by ‘the spirit of Antichrist.’” All, of course, because Columbus was a Catholic!

But Leif Ericson was a Catholic, too. Moreover, he was on his way to make Greenland Catholic when he discovered this continent. The proof of the one is the proof of the other, for both are related in all the original documents on the subject, namely, the Scandinavian and Icelandic Sagas collected by the Royal Danish Society of Northern Antiquaries since 1837.

Among those sagas, preserved in the University Library of Copenhagen, is one known as Kristni-Saga, written in the fourteenth century, a paragraph of which reads as follows:

That summer (1000 A. D.) King Olaf (Norway) sent Leif Ericson to Greenland to proclaim the Faith there. On this voyage Leif found Wineland the Good; he also found men on a wreck at sea, wherefore he was called Leif the Lucky.

In the saga of King Olaf, also preserved in the University Library of Copenhagen, appears the following account of the discovery of this continent by Leif, son of Eris:

That summer, when Gizur went to Ireland, King Olf sent Leif,

son of Eric the Red, to Greenland to proclaim Christianity there. He sailed that summer to Greenland. He found men on a wreck at sea and succored them. Then, likewise, he discovered Wineland the Good, and arrived in Greenland in autumn. He took with him thither a priest and other spiritual teachers.

King Olaf then sent Leif to Greenland to proclaim Christianity there. The king sent a priest and other holy men with him, to baptize the people there, and to instruct them in the true Faith. Leif sailed that summer, and rescued at sea the men of a ship's crew who were in great peril, clinging to the wreckage of a ship; and on the same voyage he found Wineland the Good, and at the end of the summer arrived in Greenland.

When the anti-Catholic propagandists discover that Leif Ericson was a Catholic, and for that reason should not receive any credit for the discovery of America, they might go back another five hundred years to examine the story of Brendan the Voyager (484-577). Unless they are frightened off by the fact that Brendan was born in what is now County Kerry Ireland, that he founded many monasteries in Ireland, built churches in Great Britain and Wales, and is a canonized Saint of the Catholic Church, they will find much to interest them in the narratives which McCarthy, Rafin, Beamish, O'Hanlon, Gaffrel, Beauvois and many other writers and students believe to be the story of America's first discovery by a European.

In the old Irish Calendars a special feast for the "Voyage of the Company of St. Brendan" was assigned to the first day after the Vernal Equinox, and in the Litany of St. Aengus written in the eighth century there is an invocation to "The sixty who accompanied St. Brendan in his quest of the Land of Promise." The account of that journey covering a period of seven years cannot be considered historical, but must be regarded as more than legendary because of the descriptions of persons, animals and plants which were unknown to Europe at that time and the knowledge of which seems almost of necessity to have required a visit to this continent.

The Catalanian Chart of the world made in the fourteenth century placed the land discovered by St. Brendan west of the Southern part of Ireland. The Herford Chart put it among the Canary Islands. The Pizzigani Chart substituted it for the Island of Maderia, but the in-



crease in knowledge of these various regions discovered no adequate descriptions to fit the St. Brendan narrative which are alone fulfilled by conditions known in America.

Many books have been written on the subject, and while the "Navigatio Sancti Brendani," which is the oldest account of the legend, belonging to the tenth century, must still be considered as unestablished historically, it is nevertheless interesting. If the bigots shy at it merely because St. Brendan was a Catholic, as Columbus was, they but deprive themselves.

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## Two Colonial Governors Contrasted

*"A Capuchin" in the Pittsburgh "Catholic"*

THREE Catholic governors ruled over English colonies on the Atlantic prior to the Revolutionary War affording us thereby an opportunity to write parallel histories of Catholic and Protestant colonial administration in Plutarch's famous style. The merits of the two Catholic Lords Baltimore in Maryland are too well known and need not be set forth at large. "Who among his peers," exclaims the Protestant historian George Bancroft (v. II, p. 239), "could vie with Caecilius Lord Baltimore (died 1675) in honors? He failed to obtain that highest fame which springs from successful influence on the masses; his personal merits are free from stain." And Charles Lord Baltimore (died 1715) was inflexible in maintaining the principle of freedom of worship against the hostilities of Protestant bigots. The spirit of rebellion, allied to Protestant bigotry and the clamor of a pretended popish plot, was too powerful an adversary for his colonial government. He was deprived of his proprietary rights in 1691, because he had preferred to remain a Catholic.

The splendid record, however, of the third colonial governor, Thomas Dongan, has been forgotten by Catholics in general. Thomas Dongan was born in Castletown, county Kildare, Ireland, in 1634, a younger son of a Catholic Irish baronet. He served in the French army till 1678, when he returned to England. In 1682 the Catholic Duke of York, the Lord Proprietor of the

Province of New York, selected the Catholic, Thomas Dongan, to govern that colony, which comprised also as part western Main between Pemaquid and the St. Croix River, as it was thought that his experience in France might make it easier to keep up friendly relations with the French on the northern borders. In this office Dongan proved himself the ablest and most loyal governor of New York in colonial times. He managed the relations between the English settlers, the French neighbors and the Indians with dexterity. He took measures to protect the defenseless territory from French encroachment. He was not deceived by the professions of the French rulers nor the wiles of their agents, and when in 1686 the French invaded the country of the Five Nations which was claimed by the English, Dongan showed himself as bold as their leader in defense of the rights of Englishmen. Dongan sympathized with the people of his province in their aspirations for liberty, which his predecessor Andros had denied; and he was instrumental in the formation of the first General Assembly of New York and in obtaining a popular form of government. The "Charter of Liberties," enacted by this first representative assembly of New York Province on October 14, 1683, made the assembly independent of the British Parliament, proclaimed the fullest rights of religious liberty, and established the constitutional law that taxation without representation is illegal. Thus Dongan laid the foundation for the present American constitutional liberties, for his system developed into the present state government of New York and many of his principles passed into the organism of the present Federal government. Dongan perceived better than any of his predecessors the value of the Iroquois confederacy of the Five Nations. A treaty made with these Indians in 1684 inaugurated his masterly Indian policy which kept them between the English and French possessions. New York State owes its present northern boundary to the valor of the Five Nations. But for them Canada would have embraced the whole basin of the St. Lawrence River. To Dongan must be given the credit for first grasping the importance of the geographical position of New York. His government opens a new epoch in the history of the English colonies and the international politics of North

America. His firmness in defense of the rights of the people and the safety of the English colonies against the policy of his King caused finally his dismissal from office in the spring of 1688.

By his achievements Dongan stands out as the greatest colonial governor of New York State and ranks perhaps highest among all colonial governors of English colonies of the present United States. He was a master of diplomacy, far superior to the French diplomats he had to deal with. On March 8, 1688, the French minister, J. B. Colbert wrote from Paris to the Governor Denonville of Canada to Quebec: "Colonel Dongan has been recalled, which will relieve you of the annoyances caused by the insincerity and cupidity of that officer." This violent language of the Catholic French Minister is the surest proof that Dongan, the Catholic Governor of New York, had been a most loyal official, since he provoked the ire of the French Ministry as no other colonial governor before nor after.

With this honorable career of the Catholic governor of New York we may contrast the policy of the Puritan governor of Massachusetts, Joseph Dudley. He was born in Roxbury, Mass., in 1647, as son of Thomas Dudley, the second governor of Massachusetts, and graduated in Harvard in 1665. In 1682 Joseph Dudley was sent by Massachusetts to London to prevent the threatened revocation of her charter by Charles II. There, with an eye to his personal advancement, Dudley secretly advised the King to annul the charter. This was done in 1686, and Dudley, by royal appointment, became president of the provisional council of all New England. With the advent of the new Royal Governor, Sir Edmund Andros, Dudley became in December, 1686, a judge of the superior court and censor of the press. In 1702, after a long intrigue, Dudley secured from Queen Anne a commission as governor of Massachusetts, serving as such thirteen years until 1715. Governor Dudley was in league with smugglers and illicit traders and in 1707 a bitter attack on his administration was published in Boston by the most prominent jurist of the colony, Samuel Sewall, entitled: "The Deplorable State of New England." Sewall states in this book that Governor Dudley countenanced the illicit trade

with the French and Indians to such an extent that "without speedy remedy the country is in great danger of being ruined. In 1705 Governor Dudley sent his son William with Captain Vetch to Canada under a pretense of redeeming the captives held by the French, but they brought very few back, leaving the principal behind to give them occasion to go again to color their treacherous design of illicit trading. The French prisoners held by the English were discharged and sent back to Canada, but a great part of English prisoners were left behind in Canada as a further cover for an illegal trade. Governor Dudley had been false in his promise to the French governor who had restrained the Canadian Indians from disturbing our fishery and would not allow them any ammunition for a considerable time, till our governor (Dudley) taking that opportunity of the Indians' great want, supplied them by the vessels that were sent as transports, as aforesaid, to fetch our prisoners, as appears by the testimonies of the Indian traders on their trial at court. Lately six persons were taken managing an unlawful trade with the French and Indians, the commodities wherein they traded were such that the late Act of Parliament made their crime to be high treason. These traders were imprisoned on July 13, 1706, but their case was soon dismissed by the governor." All these accusations were proved by sworn statement at the Boston court-house and which are printed in this book (reprinted in Coll. Mass. H. Soc. vol. 6, pp. 33-64, Boston, 1879).

John Winthrop wrote from Boston in June, 1706, about these affairs: "The deputies are in rage about this illicit trade and say that it put knives into the hands of those barbarous infidels to cut the throats of our wives and children. A letter from the governor of Canada was read in the Assembly last week, written to our governor, in which was such a passage as this: 'Sir, you need not wonder, neither can you blame me about the repeated murders committed upon your people by the Indians, when your own vessels come privately and trade instruments of war with the savages. It is impossible for me to keep them in, when you whet their swords yourselves.'" (Coll. Mass. Hist. Soc., vol. 53, p. 335).

While Governor Dudley and his agents turned in this

way many a penny by illicit trade with the Indians and French, they were active in preparing a military expedition against Canada. Colonel Vetch, the ill-famed trader, was loudest in raising the war cry. Fort Royal surrendered on October 2, 1710, to the English, and Nova Scotia became English territory. Nine days later, Colonel Vetch, together with other officers, demanded from the French governors of Canada at Quebec the surrender of those English prisoners whom Vetch prevented from having released four years earlier, in 1706. On October 28, following, Vetch was appointed Lieutenant-Governor and three days after, November 1, he informed the inhabitants of Minas that they will be treated as prisoners of war, and committed extortions of all kinds.

Finally, in 1715, Governor Dudley went out of office and his character was summed up by the Puritan historian, Thomas Hutchinson, in these words: "Dudley had as many virtues as can consist with so great a thirst for honor and power," a rather oracular sentence, which gives the reader full liberty to ascribe all virtues or none to a man who most justly was styled by another Puritan historian, George Bancroft, "a degenerate son of the colony."